

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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EDITORIAL NOTES.

MANY CHEERING WORDS COME TO US from subscribers when forwarding their subscriptions. A devout minister of the Gospel, with whom we became acquainted through the kindness of our beloved brother, James T. Brennan, Tionesta, Pa., writes as follows:

OLEAN, N. Y.,

FEBRUARY 20, 1886.

DEAR BROTHER O'CONNOR — Enclosed please find one dollar to renew my subscription. Your publication is well calculated to do good. It is strong and earnest, and yet maintains a true Christian spirit. I am deeply interested in the success of your work, and constantly pray that the blessing of the Lord may abide upon you.

Very truly yours,

R. W. H.

Another friend writes:

VIENNA, OHIO,

February 19, 1886.

DEAR BROTHER.—Enclosed please find one dollar for the CONVERTED CATHOLIC. I like it better and better. It is full of faith and hope and love. It deserves the widest circulation. It

ought to be read by the millions of this country and of other countries. The Man of Sin ought to be revealed, and your monthly is doing it. I have not read any number with greater avidity than I did the last one. Let there be earnest work all along the line.

Yours for the glorious Gospel of the Son of God,

R. S.

THE REV. F. R. SCULLY, THE CATHOLIC priest who last October was ordained a Baptist minister and installed pastor of a Baptist church at Braddock, Pa., has his hands full of controversy with the Romish priests of that place. They say he never was a priest, but he says he was, as we understand it, a member of a religious order in New Orleans. Should the whole correspondence come into our hands we shall lay it before our readers.

A COURTEOUS LETTER FROM MR. Scully expresses the hope that we shall soon visit Braddock. We shall be glad to do so, and speak there and at Pittsburg and Freeport, and convince Father McTighe that we are not doing penance in a monastery, as he falsely tells his

neighbors. But in order to make our visit a success we must have the co-operation of the churches or of individual Christians of those towns. We have not the time to spare to go begging for opportunities of lecturing outside the city, and even if we had, all can see that such is not the best way either of converting the Catholics or of enlightening Protestants on the false doctrines and dangerous tendencies of the Church of Rome. Whenever an invitation comes to us from a church or society we shall be always glad to accept it.

THE REFORMED PRESBYTERIAN Church at York, N. Y., invited us to lecture there the second week in February, and for several days we addressed large audiences in that part of the Genesee Valley. On February 9th we spoke in the Presbyterian Church at Fowlerville. All the Catholics in the place were among our hearers. One man sought to disturb the meeting, but we answered all his questions on confession and absolution, and the tables were turned on him so completely that he had to acknowledge we were right in saying the repentant sinner has the privilege and right of confessing his sins to Christ, who purchased him by his blood. Confession to the priest is unnecessary, and is a denial of the power and prerogatives of the Lord Jesus Christ.

THE NEXT EVENING WE SPOKE IN THE Reformed Presbyterian Church at York to the largest audience it was said that ever assembled in the building. The Catholics were out in full force, and our friend from Fowlerville wished to renew the discussion of the previous

evening. This we declined, however, as he was evidently resolved to destroy the spiritual results of the meeting. Besides we had learned that he was not a man of good standing in the community, and we could not permit the church to be used by such a person for the purpose of gaining him notoriety.

THE NEXT DAY WE ADDRESSED AUDIENCES in Peoria and in the Kendall Methodist Episcopal Church. At the former place we were requested to call on a family that claimed relationship, and we were only too happy to allow the claim when we found a respectable widow and three intelligent daughters, who had all been brought up Roman Catholics, ready to receive us. Their name is Connors, but it is evidently the same as that of the writer, leaving out the O'. Two of these young ladies are school teachers, and all attend the Methodist Church. It was a great pleasure to learn how much this family was respected in the community. We received much kindness from the Protestant community in that district. Many had heard and read of us, and they showed their pleasure at looking on our face and taking us by the hand as they said, "God bless you in your work."

THE PUBLISHERS OF FATHER CHINQUY'S great work, "Fifty Years in the Church of Rome," say the sales have been very large. The book finds its way to all parts of the globe. The last orders received came from Madras, India, and from Tasmania, New South Wales. Several chapters of the book have been translated for circulation among the common people of Valparaiso, South America. In Canada

there is naturally a great demand for it, and this is as it ought to be, for Father Chiniquy is the greatest Canadian of this century. When politicians and other public men in Canada will be forgotten, the name of Father Chiniquy will be held in reverence as the eloquent preacher of the Gospel of Christ, and the strenuous opponent of Rome. We hope to receive numerous orders for the work during the next month. So far we have had only a few applications for copies. The price (\$5) is high for any book nowadays, but this is as large as any ordinary three books of 300 pages each. It is a great work in every sense of the word. We will send it to any address for the price, five dollars.

UNLIKE FATHER CHINIQUY'S WORK in size and price, but like it in vigor of style and a thorough understanding of the evil tendencies of the Church of Rome, the Rev. Justin D. Fulton's "Rome in America" commands our warmest admiration. Every American should read this work. It is a handsome volume of 215 pages, bound in cloth, price 75 cents. Send orders to this office.

WE RECOMMEND THE WORKS OF MR. and Mrs. Geo. C. Needham, because they come home to the heart of every reader. Beauty, simplicity, directness, and the love of God for all mankind, are their chief characteristics. No one can read "Smooth Stones from Scripture Streams," or "Salvation Stones," without being a better Christian, and the best of it is, we return to their perusal again and again.

THE CONVERTED CATHOLIC Monthly, (by Father O'Connor, a converted Catholic Priest; 60 Bible House N. Y. price

\$1.00), is a sprightly magazine, edited by a live man, in the aid of evangelical truth among such Romanists as can be reached by its appeals, and by the personal efforts of its fearless editor. A recent number has an excellent likeness of the Irish Evangelist, George C. Needham, sermons by Dr. Fulton and Mr. Needham, synopsis of Gury's moral theology translated from the Latin, and among other things, pen and ink sketches of some active converts from Rome. It deserves and ought to receive Protestant patronage.—*Baltimore Methodist*, February 27, 1886.

WITH GOOD-WILL WE HEARTILY commend the good-work of our brother, expriest James A. O'Connor, of New York City. He is earnestly evangelizing among his Romish friends, and not a few have been brought from superstition to salvation in Christ Jesus. We wish every reader would take the CONVERTED CATHOLIC, his monthly magazine. Brother O'Connor endeavors to win the Catholics to Christ. He prefers to use the sword of the Spirit to the cudgel of controversy. Hence he deserves the sympathy and support of all good people. Ten cents will secure a sample copy of the CONVERTED CATHOLIC. For reasons which we are too modest to mention we ask our personal friends to purchase the January number. Address, Father O'Connor, 60 Bible House, New York.

Geo. C. NEEDHAM, in *Gospel Worker*.

DURING OUR VISIT TO SULLIVAN County last month we received many hearty good wishes for the success of our work, but the following item shows unusual interest:

Mr. Jackson Smith, of Hurleyville, aged 62 years, walked from Ellenville to Summitville last Wednesday, a distance of eight miles, in two and one-half hours, in order that he might come to Liberty on the milk train to hear the Rev. Mr. O'Connor lecture.—*Liberty (N.Y.) Register*, February 19, 1886.

THE STORY, "FATHER MARTIN," which is commenced in this issue will run through four numbers of the CONVERTED CATHOLIC. It is written by an Irish landlord who dwells by the Lakes of Killarney. Our attention was called to its beauty by Evangelist Geo. C. Needham, who is happy in counting the author among his dearest friends. At his request we wrote to the gentleman for a copy, and received the following reply, dated Lausanne, Switzerland:

MY DEAR SIR AND BROTHER IN CHRIST.—I rejoiced to receive your letter and journal with a most excellent likeness of George C. Needham, a beloved brother in the Lord. Should we never meet face to face in the body, it is nevertheless an acquaintance made for eternity, and it is a blessing to know that we are working in the same army and under the same Commander. I am sending you a copy of 'Father Martin.' It is out of print. It was written especially to try and bring the Gospel before the priests in Ireland, for whom I have great compassion. I had found in speaking with them that very few of them read the Bible except such parts of it as are contained in the breviary. Therefore it is as little controversial as possible. It has been translated into French and Italian.

R. J. M.

NEVER WAS A BETTER ANSWER MADE than that by a poor Irishman to a Catholic priest, while defending himself for reading the Bible. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah! but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children, "But, Michael," says the priest, "you cannot understand the Bible. It is not for you to understand it, my man." "Ah! very well your reverence, if I cannot understand it, it will

do me no harm, and what I can understand does me a heap o' good." "Very well, Mike," said the priest, "you must go to the Church, and the Church will teach you. The Church will give you the milk of the word." "And where does the Church get it but out of the Bible? Ah! your reverence, I would rather keep the cow myself."

REBELLION AGAINST CLERICAL AUTHORITY is not peculiar to Romish parishes in the United States. Even under the very eyes of his "Holiness" the democratic spirit reveals itself. In parts of Northern Italy, especially in Lombardy and Piedmont, the Catholics cling to their right of choosing their curates. The prelates, jealous of their authority, make constant efforts to prevent such action. Often they succeed, but occasionally they meet a notable check. This has just happened at Vercelli, where the Archbishop, Mgr. Fissore, refused to recognise the choice of the parish, and appointed a curate of his own. The flock rose in rebellion, carried the priest of their selection, Father Fileppi, in triumph to the church, and in the excess of their resentment threatened an attack upon the Archbishop's residence. The police had to be called out to protect the premises, and the case has gone to the Vatican for arrangement.

THE REV. N. W. CHASE, ONE OF THE noble band of missionaries to the Roman Catholics of New Mexico, writes as follows:

SOCORRO, NEW MEXICO.

Rev. J. A. O'Connor:

DEAR SIR.—How would you like to have "Father O'Connor's Letters to Cardinal McCloskey" translated into Spanish for the Mexican people? It is a book that is needed among them very much.

In reply to this we are happy to say that the Rev. John Menaul, Laguna, Valencia Co., New Mexico, has translated many of the "Letters" into Spanish, and at great sacrifice has published them in leaflets, setting up the type and doing the press-work himself.

Missionaries are generally as poor as converted Catholic priests, and Brother Menaul has been unable to continue the publication of the "Letters" through lack of funds. We urge our readers who are interested in the conversion of the Mexicans to communicate with him.

rising in her eyes, which she tried to keep back.

In our country, could a young girl be thus taken from place to place chained, and at the mercy of that priest and nun—except in the name of that false religion? Could no one interfere and inquire into her case, because she was in the custody of a priest and nun? Are we to see such sights on our railways, and no redress? The thought of such hopeless misery has haunted me, until I could not help writing to you to ask, is their no help for such prisoners in England—can none inquire into their case?

Yours sincerely,

M. J. K.

THE FOLLOWING LETTER RECENTLY appeared in the London *Christian*. To our personal knowledge there are many nuns detained in convents against their will. But how are they to get out? and if by God's mercy they should take the fearful step of running away from the convents, where can they find a home? By leaving they come under the ban of 'the Church,' and their parents will close their hearts and their doors against them.

A CHAINED ENGLISH NUN.

DEAR SIR:—You take up the cry of the oppressed, and open your mouth for the dumb. Is there no help against cruelty done in the name of religion? As our servant returned from Newcastle on June 29th, a priest put two nuns into the third-class carriage, where she was, himself going first-class. The elder one was stout and rosy, the younger very pale and thin, and looked so unhappy that it drew our maid's attention. She had some cake with her, and wished to offer it to the pale, sad-looking girl; but she found she was *chained* to the elder woman, and could not have put out her hand to take it. Tears were constantly

AND THIS DESPATCH BY THE ASSOCIATED Press tells the tragic end of another life ruined in a convent:

ST. LOUIS, February 16th.—Sister Euphrosina, or as she was known in the world, Miss Wever, of Ogdensburg, Ind., ended her life to-day by leaping from the fourth story of the school connected with the Holy Trinity Church and killing herself instantly. She was a member of the order of St. Francis. She was brought to this city last August by the Sister Superior and was placed in St. Vincent's Asylum. She remained there until about ten days ago when she was placed on probation with the Sisters of Holy Trinity. She occupied an apartment with other sisters and was subjected to quiet surveillance. She did not appear at devotion, and Sister Amelia becoming alarmed, sent one of the sisters to find her. In the garret were found neatly folded on a trunk her head veil, scapular and all of her outer garments with cord and beads. One of the windows was half open. On the pavement below was seen the mangled body of the missing sister. She fell a distance of about forty feet.

Rome's Latest and Basest Attack.

EDITORIAL.

The Editor of the *New York Witness* kindly forwarded us the following:

FREEPORT, PA., Feb. 16, 1886.

DEAR SIR.—The Roman Catholic priest of this place, J. J. McTighe, is circulating a story all through this vicinity that Rev. James A. O'Connor, the reformed Catholic priest who lectured here two years ago, and published his letters to Cardinal McCloskey in your paper, had returned to the faith of the Catholic Church, and was now doing penance in a monastery in Westmoreland County.

I want to know if there is any truth in the story. If this story is not true I want you to contradict it and send this to Mr. O'Connor. He can use it by withholding my signature and use Mc instead of the full name. If this story is false I want to check its evil influence at once. Father McTighe, as they call him, told this story to R. B. McKee, editor of the *Freeport Journal*, as an item of news for publication, and further said that if he did not believe the story to write to St. Vincent's Monastery in Westmoreland Co., Pa., and they would tell him that he came back to them and begged to be allowed to do penance for his desertion of the Church and the great sins he had committed in writing against the Church.

I have been able to do great good here by circulating O'Connor's monthly, and do not feel comfortable over this story, which I believe to be false, and hope so to hear. Yours truly,

Mc.

Another communication from the same writer followed the above in a

few days. He says: "I send you a copy of the *Freeport Journal* of February 19th, which contains an item referring to Rev. James A. O'Connor. This item was published by request of Father James J. McTighe, the Catholic priest of this place. We have felt uneasy and troubled lest Mr. O'Connor might have been kidnapped by the Roman Catholics, as has been done to others like him in times past. Father McTighe has been lecturing in reply to Father O'Connor, trying to undo the good work the latter did when he lectured here two years ago."

Another and yet another letter from other correspondents enclosing the item from the Freeport paper reached us on February 26th, one kind friend saying, "I am very much troubled about this. The Catholic priest of Freeport is telling everywhere around here that 'Father O'Connor is in the monastery at Latrobe, Westmoreland County.'"

This is the item in the *Freeport Journal*, February 19th, 1886.

"We have been informed that Father O'Connor, the ex-priest who lectured in the United Presbyterian Church here last summer has repented and is now doing penance at St. Vincent's.

The readers of the CONVERTED CATHOLIC need not our formal assurance that the story is an absurd falsehood. With the exception of a visit to Sullivan and Livingston Counties, N. Y., we have not been out of the city of New York since our return from Iowa last September. We have no doubt the Roman Catholic authorities would like to get us behind the bars of a monastery, and we are confident they would shut us up there if they had the power to do so. But our fate is in the hands of God, and we believe he will

shield and protect us from our enemies. When we entered upon this work of convincing Roman Catholics that their Church was a gross imposture, and that salvation could be had only by looking directly to Christ as the only head of the Christian Church, we expected much opposition. We were not disappointed. Again and again were our meetings disturbed, not by roughs alone, but by well-dressed Roman Catholics. We recall one instance when we were preaching in the church building on Madison Avenue and Twenty-eighth Street. A richly-dressed woman arose in the church and said we ought to be hanged for leading the people away from the "only true Church." We called on some of the congregation to bring her near the platform. We then charged her with being the sort of woman that entertains priests in her home, drinking, card-playing, and worse. Such a woman as she was would do anything for a priest, for the typical priest of Rome could make even a naturally virtuous woman believe that sin with him was no sin. She threatened vengeance on us for exposing her, and we have no doubt some of the attacks made on us afterwards were instigated by her.

We have not paraded these attacks before the public. Timid Protestants are easily scared by Romish threats, and Catholics might be deterred by fear from coming to our services. But as open opposition did not frighten us, the hierarchy and priests have adopted the method pursued by Priest McTighe to destroy our usefulness. As we do not abuse the Catholic people, but always and everywhere express our sympathy with them in their gross delusion, the priests have set up the cry, "Oh,

he will return to the Church." When we were in Pittsburg and Freeport at the time referred to, an intelligent Roman Catholic visited us at the Home Hotel, and after hearing our expressions of sympathy for the Catholic people he said we would return to the Catholic Church. Now here is our answer once for all, and it is very personal, too:

Under no circumstances would we return to that Church which we believe to be false and corrupt in her teaching. From the day we left the priesthood, more than eight years ago, to the present we never had a moment's thought of returning to that mode of life. God has been gracious to us in bringing us out of that iniquitous system of religion, and he has blessed our efforts to bring many others out of it also. He has placed us in a position of usefulness in preaching the Gospel to many Protestants and Catholics who had neglected his service, and he has given us a wide field of labor in the publication of the *CONVERTED CATHOLIC*. He has given us a good wife, who is a relative and also a convert from Rome, and he has blessed us with three children, George Washington O'Connor, aged seven, Harriet Mabel O'Connor, aged two and a half years, and Luther Barry O'Connor, born on February 24, 1886. This latest child, though only four days old at this writing, has been called after the great reformer, Martin Luther, and if God spares him and us until he grows up a man we shall make him a preacher of the Gospel, and urge him to combat the errors of Popery all the days of his life. Shall we give up our work in preaching and writing, our family and the friends we have interested in our work and go back to Popery? Not while we are in the possession of our

senses, and we believe that God will keep us from such a misfortune. The Roman Church has nothing to offer us but what is false in doctrine and corrupt in practice. She is to our mind the Babylon of the Scriptures, the mystery of iniquity that is making the Word of God of no effect. She is doomed as surely as the Word of the Lord is true.

We have sought to win the people from that Church by kindness and courteous language in preaching and writing, and we are not now going to change our course in the least, or be provoked by the attacks of priests like McTighe, but we shall let more light into the dark spots in the lives of the priests, that the world might see the evil from which we have been saved by the mercy of God. We look back to the priesthood of Rome with contempt and loathing, and by the grace of God shall contend against it while there is life in our body. We hope Christian friends in Freeport and Pittsburg will invite us to lecture out there this Spring, that we may have an opportunity of replying on the spot to Priest McTighe's barefaced falsehood.

An Evangelistic Tour Through Iowa.

[BY THE EDITOR.]

IV.

The city of Des Moines is beautifully situated on the river of the same name. Its spacious streets and fine buildings give it the air of a metropolis, as in point of fact it is, being the capital of Iowa, and possessing a State House the peer of any in the country. The people are justly proud of their beautiful Capitol. I was told that not many Roman Catholics had so far been members of the Legislature, but as the

Church of Rome was rapidly increasing by immigration from the crowded cities of the East, the power of that Church would ere long be felt in that State. Not that the citizens with whom I conversed were intolerant or unwilling to grant Roman Catholics the full exercise of citizenship, but it was felt that their Church would urge them to demand special grants and privileges, as was the case in the State of New York and in other States where their numerical strength made them an important factor in politics.

A few days before my visit to Des Moines, occurred the death of Father Brazill, who had been pastor of the Roman Catholic Church there for twenty-five years. When his will was probated it was learned that he left an estate valued at \$250,000. His relatives were at law quarrelling over the spoils. At the meeting of the Ministerial Association which I addressed, one of the brethren asked me what I thought of the sincerity of Father Brazill's belief in Purgatory, when he left out of his vast fortune only \$100 for masses for his soul. I said I did not pretend to judge him, but if he did believe in Purgatory he did not size up his belief in dollars.

In nearly every town I visited I found some converted Catholics, but Oskaloosa contained by far the largest number. This is the home of Rev. Dr. Dennis Murphy, a Presiding Elder in the Iowa Conference of the Methodist Episcopal Church, to whom reference has been made in a previous sketch. Among the converts from Rome in Oskaloosa is the Rev. Mr. Hazzard, pastor of the Christian Church. I preached in the United Presbyterian Church, and was told by

the pastor that Father O'Carroll, the parish priest, had abused him in the local papers for inviting me. The chief fault Father O'Carroll found in me was that I was a married man. Perhaps he wanted to convince some trusting Catholic girl in Oskaloosa whom he loved not wisely but too well that priests could not marry without exposing themselves to eternal damnation. Such an argument has been used by many priests who refused to make "honest" women of the girls they had wronged. Whatever may have been Mr. O'Carroll's motive that notice brought a large audience to the church to hear me. As is my custom, I made no reference whatever to him or his attack.

From Oskaloosa to Monroe, where another brother Shaw is pastor of the United Presbyterian Church, to Creston, and thence across the Missouri River to Omaha, where a full namesake of mine is the Roman Catholic Bishop. At Omaha I was met by Mr. Joplin, secretary of the Y. M. C. A., and my friend C. W. Higgins, a graduate of Rutgers Theological Seminary, New Brunswick, N. J., who has been settled in Omaha for some years. Brother Higgins is deeply interested in the conversion of Catholics, and is filled with zeal in the good cause. I was introduced to a large audience by Rev. Thomas C. Hall, son of Rev. Dr. John Hall of the Fifth Avenue Presbyterian Church in this city. Mr. Hall is pastor of a Presbyterian church in Omaha, and one of the editors of *The Christian Hour*. Of my discourse in the Baptist Church, the largest Protestant church in Omaha, the press had favorable notices.

The *Daily Herald* said :

The Baptist Church, on the corner of Fifteenth and Davenport streets, was filled last evening with an audience convened to hear an address from the Rev. J. A. O'Connor. This reverend gentleman was formerly a Roman Cath-

olic priest, but afterwards becoming convinced that there were certain errors in that religion, gave up the gown. He has since devoted his labors to convince others of the facts of which he himself became convinced. Besides his preaching in New York he edits a monthly magazine appropriately named *THE CONVERTED CATHOLIC*. The reverend gentleman delivered an interesting address that occupied an hour and was listened to with the deepest attention. A Christian spirit pervaded the entire address.

And the *Christian Hour*, Oct. 2, 1885:

Last week the Rev. Father O'Connor paid a visit to Omaha and spoke to a large audience in the Baptist Church. We were much struck by the gentleman's moderation and Christian spirit. For several years he was a Roman Catholic priest, retiring from that office because of conviction that the Papal Church harbors and teaches serious error. His "Letters to Cardinal McCloskey" gained for him a national reputation. Yet he had no severe denunciations to utter against the Roman Church, and he had only words of kindness for the Catholic people. His address was consequently a great surprise to many present and in striking contrast to the tirades which reformed priests usually deliver. Father O'Connor has never joined any of the denominations for the reason that he believes he can more readily reach the Catholic population by retaining his character as a reformed priest. This is all he claims to be. He takes the great central truths of Scripture, which are a part of the doctrine of the Roman Church, though laden with traditions and superstitions, and these he seeks to present in a clear and forcible light to the people. He has had the pleasure of taking more than one thousand persons out of the darkness of the Papal Church. A number of reformed priests are connected with the various denominations whom he hopes to interest in his special work for the conversion of Catholics, and thus extend it throughout the country with new vigor and enlarged success.

REFORMED CATHOLIC WORK.

Father O'Connor preached in the great hall of the Masonic Temple as usual every Sabbath evening in February, with the exception of Sabbath the 21st, when Rev. Justin D. Fulton, D.D., delivered a grand discourse. As usual when he addresses the Reformed Catholics he stirred them to the depths of their being. All the enthusiasm of the large congregation was drawn out by this truly eloquent man. A synopsis of the discourse could give no idea of its power and vigor as it came from his eloquent lips, inspired by his loving heart. His theme was "George Washington's Birthday and the great opportunity of the Irish in our country." If Dr. Fulton were invited to deliver this discourse in other churches it is thought he would cheerfully do so. Father O'Connor asked the congregation to get their friends in the various Protestant churches to invite Dr. Fulton. His address is 255 Carlton Avenue, Brooklyn, N. Y.

This service was of special interest to a good boy of seven, who made himself useful in handing hymn books to the congregation. His name is George Washington O'Connor, and very proud he was to be seven years old on Washington's Birthday. Dr. Fulton earnestly prayed that this fine little lad might grow up a great and good man like his namesake, and that he might help his father in preaching the Gospel and tearing down the anti-Christian structure of the Papacy.

Sunday, February 28, Father O'Connor, after a short Gospel sermon, in a vigorous and manly manner refuted the infamous lies of the Freeport priest who said he had returned to the Roman

Catholic Church. He announced that he would speak again on the same subject next Sabbath. He cautioned the congregation not to believe a single word uttered by Roman Catholic priests concerning converts from that Church. They did not scruple to lie like the father of lies himself in cases of this kind. Every convert from Rome was a pillar withdrawn from the support of the Papal institutions, and the priests hated them with the most intense hatred.

CONVERTS FROM ROME.

WEST PITTSFIELD, MASS.,

Oct. 24th, 1885.

DEAR SIR.—Enclosed please find some postage stamps from a recent convert from Rome to help you even a little in your good work. Her name is Miss J. S—. She is very happy in her new faith in Christ. My prayers go up to God for the success of your work.

Mrs. J. S.

HOUSATONIC, MASS.

DEAR BROTHER O'CONNOR.—I will give you a little of the experience of Miss W., a recent convert. She was born in Ireland of Roman Catholic parents, and came to this country when but a child, and was of course brought up a Catholic. She was engaged to be married to a Protestant young man and a Christian. A short time ago he died. Her own family turned against her on account of this engagement, and even her mother told her that "her dead lover was in hell, and she would go there too if she did not look out." From that time to this she has been persecuted. She came here this Spring, and after attending the Congregational Church for a time, gave such evidence

of conversion to Christ that she was received into the Church one week ago last Sunday.

Now there is a new trouble. She had a letter from her sister yesterday saying that her father had heard that her work here was too hard, and she must come home. But she says she will not go home at present. They find that they cannot drive her from the Christian standard, so they are trying to get her home to adopt another course. But I am confident she will persevere. Pray for her.

MORGAN PARK, ILL.

DEAR FATHER O'CONNOR.—When I left the Church of Rome six months ago it was naturally expected that as I had been an ecclesiastic of that Church I would make known my reasons for abandoning the faith of my fathers. This was right, and I think it the duty of every converted Catholic to enlighten his brethren and tear from the hideous face of Popery the mask of hypocrisy which hides the violence and crime of that iniquitous system. Only when about to embrace the divine call did I fully understand that the task committed to my feeble hands was a hard one, and for the first time I realized that the life which I consecrated to the rescue of the people was to be a life of suffering and persecution. For no sooner had I made known my views to my Roman Catholic Superior, in Bourbonnais, Ill., (St. Viator's College), and told him that his monastery was a place from which I could not get away too soon, than he raised his voice against me and allowed me to go out into the cold world penniless and without a friend. My case is briefly as follows :

Before entering the monkish order of St. Viatore, I lived with my uncle, a Roman Catholic priest of Milwaukee, Wis., and his way and manner of life led me to believe that there was something wrong about the secular priesthood. Seeing much evil among priests, I sought salvation in a monastery near Kankakee, Ill., where I worked and prayed, invoking saints and angels, and mortifying the flesh, in order to gain heaven. But while my intercessions went forth to every one but God, he still watched over me, and apparently had chosen me for his own at some future day. Contrary to the rules of the monastery I read my Bible, and pondered over many passages, bearing the insults of my brother monks and the reprimands of my superior, who rejoiced in saying, "Brother Styles, you will become a Protestant yet." But though I laughed at his words, I wondered how he knew that reading the Bible would make a man a Protestant. But not until I found that the Bible teaches that salvation is a grand and unspeakable gift, did I understand the full meaning of his words. It made me rebel against impiety and sacrilegious idolatry, reject the sacrifice of the mass and priestly absolution and Papal infallibility, but I still thought myself a Catholic.

Soon, however, such reading bore its natural fruit. I ceased to be a Papist. Rome, with the few Gospel words embellishing her mask of superstition, could no longer detain me. I was a free man, and on the 20th of last March I left forever the monastery and the Church of Rome. My fellow monks implored me to stay with them, but all would not avail. They begged me never to open the eyes of the world to the evil practices I saw there, but if I should

remain silent I could not expect to receive from my Saviour and God the reward of righteousness and truth.

Deeply impressed with my duty towards God, I went into the State of Wisconsin and lectured against Popish superstitions to a Catholic congregation of which my uncle was the pastor. In return for my zealous efforts they brutally assaulted me at the instigation of that unchristian uncle. Despite the boasted freedom of this country, and notwithstanding that we enjoy the privilege of freedom of speech and liberty of conscience, these Catholics, after beating me, threatened me with death if I did not pray to the Virgin Mary. I instantly refused, and I was then struck on the mouth by one of the roughs. But though I suffered intense pain, I still was encouraged by the fact that light entered some minds who would ultimately be free from Romanism. The persecutions I have endured only make me more and more zealous in the cause. My efforts afterwards in Milwaukee were not in vain, and it is my hope that some day I may be able to see in Chicago a body of converted Catholics, worshipping, not the priest of Rome or his wafer god, but the crucified Redeemer, Jesus of Nazareth. I hope the day will come when all the Evangelical Churches will see the importance of work for the conversion of Romanists. The best element in the Catholic Church is ready to break away from Rome. I am preparing myself for the coming work by diligent study of the Word of God in the Theological Seminary here. I am young (only twenty-two years of age), and I hope God will give me many days to labor for the downfall of the Man of Sin. Yours in Christ,

JOHN STYLES.

A recent convert, who like Father Chiniquy, had been fifty years in the Church of Rome, writes:

BROOK VILLAGE, Nova Scotia,

February 20, 1886.

DEAR BROTHER O'CONNOR.—I was born at Mabon, Nova Scotia, in 1833. My parents were Roman Catholics, and I, of course, was brought up in that faith. My father was from the County Kilkenny, Ireland, and being a firm believer in the doctrines of the Church of Rome, I was early taught that it was the only true Church.

I married a Protestant over twenty years ago, but up to a short time ago adhered strictly to the religion of my fathers. In June, 1884, I met Mr. Andrew Hinckley, of Marblehead, Mass., a genial warm-hearted Christian, by whom I was led into friendly discussions of religious subjects. Seldom have I met with one in whom I was more interested, and with whom I could enjoy more delightful and profitable intercourse. My acquaintance with this gentleman was not of long duration, but sufficiently long to create serious doubts in my mind as to whether the religion which I professed was the only true religion. These doubts troubled my mind so frequently that I was led to study the Bible prayerfully, and in the course of time I came to the conclusion that the doctrines of the Church of Rome were erroneous and contrary to the Scriptures. I also read during this time your monthly magazine, *THE CONVERTED CATHOLIC*, which you were good enough to send me, and from which I received a vast amount of instruction and encouragement. For this and other favors I shall always remember you with gratitude and affection. As I could no

longer submit to that which my conscience condemned. I resolved to confess my sins to Christ alone, and to look to him for pardon, believing if I came to him with an humble and contrite heart, he would not cast me out.

I was a constant attendant with my family at the meetings held in the Presbyterian Hall in this place during the week of prayer, in January last. The meetings were conducted by the minister of the congregation, assisted by members of the church. I attended these meetings with good results, and on the following Sabbath accompanied my wife for the first time to the Presbyterian Church. Like Father Chiniquy I had been fifty years in the Church of Rome.

You will rejoice to know that I have found peace and joy in believing, and have resigned myself to the will of my heavenly Father. My earnest prayer is that I may be steadfast, immovable, always abounding in the work of the Lord.

My heart is in full sympathy with the Reformed Catholic movement, and I trust it will lead to the conversion of thousands of others who are now sitting in darkness. May God bless you and prosper you in your great work, and may he open the eyes of those poor deluded people who know not the Saviour, and help them to renounce their errors and superstitions, and be free in the spirit of Christ.

Believe me ever your grateful friend,

EDMUND MARR.

What the Church of Rome Teaches.

Zeal	without Knowledge.
Ceremony	without Piety.
Penance	without Repentance.

Prayer	without Understanding.
Fasting	without Temperance.
Celibacy	without Chastity.
Sainthood	without Sanctity.
Absolution	without Amendment.
Purgatory	without Purification.
Salvation	without Holiness.
Infallibility	without Foundation.
Faith	without Scripture.
Tradition	without Truth.
Transubstantiation	without Possibility.
The Mass	without Meaning.
Miracles	without Proof.
Indulgence	without Remorse.
Charity	without Toleration.
Religion	without the Bible.

And the following, which we take from

"Familiar Explanation of Christian Doctrine adapted for the Family, and more Advanced Students in Roman Catholic Schools and Colleges. With the approbation of the Sacred Congregation for the Propagation of the Faith. Kreuser Brothers, Baltimore. 1875."

Q. "Since the Roman Catholic Church alone is the true Church of Jesus Christ, can anyone who dies outside of the Church be saved?"

A. He cannot.

Q. What do the Fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?

A. They all, without exception, pronounce them infallibly lost forever.

Q. Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church are not saved?

A. There are several . . . They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles.

Q. Now, do you think God the Father will admit into heaven those who make liars of his Son, Jesus Christ, of the Holy Ghost and the Apostles?

A. "No; He will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

Q. Have Protestants any faith in Christ?

A. They never had.

Q. Why not?

A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of Christ do they believe?

A. In such a one of whom they can make a liar.

Q. Will such a faith in such a Christ save Protestants?

A. No sensible man will assert such an absurdity.

Q. What will Christ say to them on the Day of Judgment.

A. I know you not, because you never knew me.

[Then, after stating their failure to confess to a priest.]

Q. What follows from this?

A. That they die in their sins, and are damned.

The Work in Italy.

(Reported for THE CONVERTED CATHOLIC.)

Father Angelini, a converted Italian priest, and now a minister of the Free Church of Italy, recently delivered an address at the First Presbyterian Church, Elizabeth, N. J. He began by stating that he had been sent to the United States by the Free Church of Italy on a mission similar to that on which Father Gavazzi visited England and America some years ago. He con-

tinued: "Our aim is to hold up Christ as the only Saviour to the poor Italians, who bow down to idols of wood and stone and venerate their priests as gods upon earth. Our laborers number only sixty-five, but if Paul, alone, could shake the ancient Pagan world, we may do the same to-day, through Christ who strengtheneth us. During the past fifteen years we have made remarkable progress. We have had to fight the enemy on his own grounds, with all his money, power and influence over the minds of the people to back him. We have gone to the battle with no weapon but faith in God, and he is giving us the victory. The night of superstition in Italy is passing away, and the glorious light of the Gospel is shining into the hearts of many. Though sorely persecuted, we persevere in preaching Christ and him crucified, and the benighted Italians are drawn to us by observing the contrast between our lives and those of the priests.

"Fifteen years ago I was a faithful parish priest in the Church of Rome. Twenty days before my conversion, I collected and burned all the Bibles and Testaments in my parish. But having occasion to go to Rome soon after, I happened into a Gospel meeting led by Father Gavazzi. He was giving an account of two young men who had died about the same time, the one poor, the other rich. They both had to go to purgatory for hundreds of years. The relatives of the rich young man spent money liberally on masses for his soul and he was soon declared released, but the poor young man had to serve out his hundreds of years. Then taking up the text, 'The blood of Jesus Christ His Son cleanseth us from all sin,' he

showed that the blood of Christ is the believer's sure ground of hope for salvation, and not purgatory. After the meeting I had a talk with Father Gavazzi, and in two hours I renounced the dogmas of Rome, and came away rejoicing in Jesus my Saviour. The next Sunday, instead of saying mass as usual, I went out on the street and preached Christ publicly. Some of the people mocked but others approved.

"Of course I had to give up my position. I went to Rome to seek employment, but the cardinals and clergy forbade all persons to give me any aid whatever. My funds were soon exhausted and I was reduced to utter destitution.

"About this time, Mr. McDougall, to whom I had been introduced by Father Gavazzi, took an interest in me and sent me to their college in Rome to prepare for the ministry. After studying there four years, I began to preach. A young man who came to one of my meetings with the intention of killing me, was converted and is now a faithful minister of the Gospel in Genoa.

"Three years ago I took charge of the evangelical church at Bassiano. The members numbered eighty-six. The priest stirred up the people against me so that they stoned my windows, and I was obliged to stay indoors several days to save my life. But inside of twenty-one months we added to our membership three hundred souls, and we now number four hundred.

"We have a college in Rome, close to the Vatican, in a building formerly owned by a cardinal. We have also an institute for children, which is attended by many Catholic children. The priests do all they can to keep them away, but

the children like the school so well that they come in spite of the priests.

"At Bassiano I started a subscription and raised money enough to put up a school building. I opened the school and engaged a teacher, paying him out of my own pocket. We soon had one hundred children in attendance and I had to engage an assistant. Several churches and Sunday-schools in New York, Brooklyn and Boston have pledged themselves to contribute sums of money amounting in all to \$400 a year for the support of the school."

In answer to questions, he stated that King Humbert had privately assured him of his sympathy with the work, but being a Catholic, he could not do anything for them openly.

The correspondent in Rome of *The Daily News* writes: The Clerical *Osservatore Romano* speaks in the most opprobrious terms of the meeting which took place last week at Pinerolo, in the Waldensian Valleys, of the delegates of the Waldensian and Free Italian Churches, which are about to unite. This unionist movement, which creates such a flutter in the Clerical camp, is due to the initiative of Rev. Mr. McDougall, the Scotch Chaplain at Florence. If successful, it will remove a grave obstacle which Protestantism meets with here, viz., the perplexity of Italians at the multiplicity of Protestant denominations.

FATHER GAVAZZI'S LAST DISCOURSE IN the United States was delivered at the Reformed Catholic services in Masonic Temple, July, 1881. He told us then that unity among the denominations in Italy was only a question of time. May he live to see it!

Paddy And The Shilling.

BY GEO. C. NEEDHAM.

At the close of a service in the city of Liverpool, a number of inquirers had remained for personal conversation and prayer. Among them was an Irishman, who tarried, evidently, through a spirit of curiosity. Seating myself by his side I soon discovered, through a conversation with him, that he was entirely ignorant of the gospel which I had been preaching. Having won his confidence, very soon we became engaged in questions and answers of a most interesting nature. As I reminded him of the sufferings of our Lord, the redemption which he procured for us, and the blessings of salvation bestowed freely upon all who believe, I observed tears gather in his eyes; his demeanor, meanwhile, betokening interest in the subject under discussion. But although apparently affected, he failed to understand *how salvation is appropriated through faith*. I quoted scripture, using argument and illustration, in order to enlighten him on this one essential point, but without purpose. Finally I said to him, "You know what a gift is; you know how soon a gift is transferred from the giver to the receiver; you know that when a gift is offered me, and I reach out my hand for it, it becomes mine. It is only a moment of time after the gift is offered, when I become the owner of something which I never had previously, and at no cost to myself."

He still shook his head, as if not understanding what seemed exceedingly simple. Making it still more personal, I added "You are poor?"

He replied, "Yes sir, very poor."

"Well, suppose I should now offer you a shilling; how soon would it be-

come yours? If I should offer you the money, what would you do in order to receive it?"

"Why," said he, "I should reach out hand for it."

"And how long before it would become yours?"

Now here was my mistake. I had diverted his mind from the spiritual to the material, and present, physical need was more to him than forgiveness of sins. Forgetting for the time being the importance of his soul's salvation, and seeing a chance for good begging, he looked at me with a peculiarly innocent expression, and, scratching his head, said, with apparent perplexity, "Shure, how can I tell, sir, till you will first thry me?"

I saw in an instant that if I now failed to make my illustration practical I would lose my inquirer. Therefore, remarking to him, "You have taken the advantage of me; nevertheless, now I offer you a shilling. It is my shilling; you have not earned it; you do not deserve it; I am not compelled to give it; yet I give it to you freely;" and, handing him the money, which he immediately appropriated, I said, "How long did it take you to make that shilling your own?"

"Why thin," said he, "not a single moment; and I am shure I am very much obliged to you, for indade I sorely needed it."

I then continued to enforce my illustration, and showed him that in just the same way, and in the same proportion of time, the needy sinner receives God's salvation through the Lord Jesus Christ. I had no further evidence that my Irish friend received the divine gift, but having sowed the seed I committed it to the care of the Great Husband-

man until that day when all the sheaves will be gathered.

And now, my reader, have you received the gift of God?

I beseech you read prayerfully His own Word as follows: John iii., 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John i., 12.: "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."

Rom. vi., 23.: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

Rev. xii., 17.: "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

How have you treated this *gift of Salvation*? Do you reject or accept? It is without money and without price, offered again to you, O reader, perhaps with your refusal of it, to be forever withdrawn. Oh! be wise to-day; let it be the day of your decision to accept the gift of eternal life, through Jesus Christ our Lord.

Mr. Needham in Charlottesville, Va.

Our correspondent at Charlottesville writes: The Rev. George C. Needham, the Irish evangelist, has been conducting in Charlottesville, Va., a series of services which have awakened a wide and profound interest in religion. The largest church in the town would not hold all the people who flocked to hear him, and it was found necessary to lock

the doors at 7 o'clock p.m., nearly half an hour before the services began, to prevent overcrowding the house. Mr. Needham is a clear and logical reasoner, who rarely attempts what is known as oratory. His earnestness and force serve him better. He impresses his audiences as a man who has a message to deliver, which he presents without vain repetitions. His methods are similar to those which Mr. Moody has used with great success. He begins by seeking a revival in the church, then gradually widens the circle of his labors until an appeal is made to everybody within reach. Singing is an important feature of the meetings, and the hymns used are those in the Sankey collection. All the Protestant pastors in town, with one exception, have earnestly co-operated with the evangelist. The "overflow" meetings, which have been largely attended, were conducted by Mrs. Needham. Mr. Needham's earnestness and enthusiasm in his work, no less than his endurance, are displayed by the fact that he often preaches five sermons in a day, besides holding conferences with persons in whom he has awakened an interest in the judgment and the life to come.—*N. Y. Observer*, February 18, 1886.

The "Converted Catholic" in the House of Refuge.

[From the *Catholic Review*, February 20, 1886.]

The following item comes from Massachusetts:

"Mayor O'Connor, of Holyoke, Mass., was inaugurated on January 4, his predecessor, Mayor Delaney, escorting him to the front of the stage in the City Hall, upon which the oath of office was taken. Rev. Father Harkins made the inaugural prayer. T. B. O'Donnell, Esq., was elected City Solicitor, and Messenger Walsh and Alderman Griffin were re-elected to their positions."

And this from Connecticut of the Blue Laws:

"The Speaker of the present Legislature of Connecticut is John A. Tibbets, a Catholic. He was elected on the day of the convening of that body, the 6th instant. His only competitor was another Catholic, John J. Phelan."

The capital of New England, Boston, has a Catholic Irish-American, Hon. Hugh O'Brien, for Mayor.—*St. Louis Western Watchman.*

Very good. We shall add to this a fact or two that ought to make its Catholic and Irish citizens proud of New York. In the Randall's Island House of Refuge more than fifty per cent. of the lads confined there are the children of poor Catholics—mostly Irishmen. No priest dare preach a doctrine of the Catholic Church to one of these boys. Not one of these boys dare say a Catholic prayer. One of them not long since was asked, did he say his Catholic prayers. "No," was his reply, "for if I did, they would break my head against the wall." Thus the iron is made to enter into the souls of these sons of freedom. Worse than this, we are told that one of the teachers of this Refuge aggressively and ostentatiously distributes to the Catholic boys the writings of apostate priests. Catholic Americans have much to be proud of, but their supineness in many matters is not admirable.

["The writings of apostate priests" mean THE CONVERTED CATHOLIC, which is taken by the House of Refuge and paid for the same as the *Catholic Review* is paid for. No teacher circulates it, as far as we know, but it is left in the reading-room for all to read. We are confident the Catholic boys will be benefited by reading it. It is not true that they are forbidden to say "Catholic" prayers. The priests have access to them at all times, but the boys know that their masses and prayers did not much benefit them when they were out of the Refuge.—ED. CON. CATH.]

The Roman Church and the Sabbath.

To see the undermining tendency of Rome in this country, it is necessary but simply to keep the eye upon the organs, which embody the prevailing sentiment of the Catholics in our Republic. None is exerting a more baleful influence than the *Catholic Mirror*, as seen in the following blasting utterance: "Unfortunately there are Catholics in this country who have got so Protestantised that they are horrified if they see other Catholics indulge their propensities for innocent amusement on the 'Sabbath.' They are shocked if a game of ball or cards, or a piece of music is played; and they are equally shocked when a Catholic makes the sign of the Cross in the presence of a Protestant! Bah! Away with the hypocrites! Once having complied with his religious duties on Sunday—they are plainly and unmistakably laid down—the Catholic is free to enjoy himself in all innocent amusements; just as free as on any other day. This is true religion; this is reason."

Would it not be well for the many would-be Protestants who always have a word of eulogy on their tongues for the Roman Church, and a word of scathing criticism for those who would show up her hideous aims and purposes, to take in these rather bold statements? In the midst of all her assertion, that she is looking after the best interests of this country, Rome occasionally slips off her sheep's clothing, and she allows all men, if they will, to see herself in her true light. To tell the truth, Rome is the same old Rome still, and her religion, a conglomerate as it is—composed of heathenism and infidelity, with a homœopathic quantum of truth, is still calculated to debauch mankind, as this extract indicates.—*Episcopal Recorder.*

Bible Testimony.

My Bible is leading me on to know the Lord, whom to know aright is life eternal. I am glad I have such a guide to the celestial shores, and I am sorry for those who will not trust this guide. From a child I had a reverence for God's Word that increased to love, and when anyone spoke of doubting the Bible, I was pained and distressed. A few years ago, while I was attending a Bible-class, one man said he did not conscientiously believe everything the Bible said, yet he called himself a Christian.

We read in the Word of God that the Israelites who came up out of Egypt could not enter the Promised Land because of their unbelief. What folly for men to refuse to believe in the guide who knows all about the way, who prepared the way himself, and who laid down the beams for us to walk upon.

We cannot mend the highway of holiness; it is useless to try.

Adam and Eve were driven out of paradise because they put confidence in the serpent instead of God. What confusion and shame it brought upon them! Oh, how I wish people would see how unsafe it is to listen to the father of lies; he leads away from safety, away from God. When I heard that man say, "I cannot conscientiously believe all that the Bible says," I was so confused and distressed that I staggered on the way home. When I opened the door, I saw the precious old family Bible lying on the table. The very sight of the blessed Book did me good. I took it up and pressed it to my heart, saying within myself, "I will believe every word of you." My confusion was gone in an instant. I cannot de-

scribe the blessing I received, the peace that came over my soul. Then I went down upon my knees and asked God to give me wisdom to understand the Bible aright and not as erring mortals might interpret it. What mischief Christians do by talking of their doubts and unbelief. They ought to be ashamed thus to assist the devil in entrapping and destroying poor souls who are seeking the light. "Evil communications corrupt good manners." The devil does not want us to hold communion with God, for that would frustrate all his plans. I do not desire to help the devil set his snares, but to break them, and with God's help I will do so. If we will give our testimony for God and his truth, it will help us to keep on the safe beams. God's law is good; his Word is true; he is well able to take care of his own. I do not believe that poor erring man who cometh up as a flower and is cut down; who is gone out of the way and become altogether unprofitable—that he can take care of God's plans and guide my soul to its heavenly inheritance. No; everything but God's beams are rotten; they will let me fall and hell is beneath. I am assured that if I love and obey the Bible, God will baptize me with his love; righteousness and peace and mercy and truth will meet together over me; the angels will rejoice, and there will be joy all around. None will be distressed or confused but the fearful and unbelieving. None of us want distress, misery and darkness to come brooding over our souls. Let us then ask the Sun of Righteousness to arise with healing and guide us along the highway of holiness to the haven of the soul, eternal rest.

MRS. H. GOULD.

Greenfield, Conn.

St. Patrick not a Roman Catholic.

"Island of Saints was once her name;
Her fervent faith burnt pure and bright,
And strangers hearing of her fame
Came to rejoice within her light."

St. Patrick was born A.D. 372; according to some authors, near the present town of Dumbarton, in Scotland; more probably in the neighborhood of Boulogne, in France.

His father was a deacon, named Calphurnius, and his grandfather a priest, named Potitus.

Taken captive at the age of sixteen, he was sold to one Milcho, a pagan prince in the north of Ireland.

For about six years he endured the bitter sufferings of slavery, at the end of which time he acquired his liberty.

There is a remarkable passage in which he details the spiritual experience through which his soul passed during his days of captivity. Although born of Christian parents, he evidently little profited by his early instruction, but God blessed the multiplied sorrows of these years to his eternal good. "Up to the period of my captivity (he writes in his 'Confession'), I knew not the true God, but in the strange land the Lord brought me to a sense of my unbelief, so that, although late, I called my sins to remembrance, and turned with my whole heart to the Lord my God, who regarded my low estate, took pity on my youth and ignorance, watched over me before I knew him, protected me, and comforted me as a father would his own son."

St. Patrick henceforth felt the power of the Gospel, and became anxious for the spiritual welfare of the people of Ireland. Soon after he had regained his freedom, and despite the entreaties

of his parents and friends, he determined to return to the land of his captivity as a missionary, bearing the glad tidings of salvation to the Irish enslaved in a degrading idolatry.

To qualify himself for the task upon which he had set his heart became his next concern. Accordingly we find him studying assiduously under Germanus, Bishop of Auxerre, and subsequently under St. Martin, Bishop of Tours; "eagerly applying his mind to the attainment of wisdom and the learning of the Holy Scriptures."

Having received ordination according to the apostolic method and not from Rome, for some time he took up his residence in a celebrated collegiate institution in the Island of Lerins, in the Tuscan Sea, acquiring stores of knowledge and experience for the great work that lay before him.

A.D. 432, memorable year! he revisited Ireland to preach the glad tidings of a full and free salvation through the crucified Redeemer.

His efforts were signally blessed to the conversion of thousands to the old faith of our Lord and Saviour Jesus Christ. This notwithstanding he had no commission from Rome to preach the Gospel in Ireland.

A missionary bishop, by name Palladius, had been sent to Ireland a short time prior to St. Patrick's visit, commissioned by Pope Celestine to the "Irish believing in Christ."

Prosper, secretary of this Pope, tells in his "Chronicle" of Palladius's failure in this missionary enterprise, and how that before the expiration of a single year he had been compelled to withdraw.

Of course, had Pope Celestine com-

missioned St. Patrick, this secretary Prosper, who wrote many years after, would gladly have recorded St. Patrick's success as he did the failure of the Pope's special emissary.

Prosper's "Chronicle" is thus conclusive upon two very important facts with regard to Ireland's ancient history.

(1.) There were Christians in Ireland before St. Patrick's time, namely—"the Irish believing in Christ, to whom Palladius had been specially commissioned."

(2.) And as Ireland was not indebted to Rome for the first introduction of the Gospel to its shores, its general acceptance of the old faith was due to the unremitting and self-denying labors of her own national saint, who had no connection whatsoever with the Roman See.

Hence the well-founded claim of Ireland's ancient Church—the Church of St. Patrick—to absolute freedom from Papal interference. The old Church in Ireland for long centuries stoutly resisted the claim of the Pope to supremacy over her clergy; and it is a remarkable fact, which Irishmen would do well to remember, that the conquest of their country by Henry II. of England was undertaken by direct command of Pope Adrian IV., in order to subjugate the Irish Church to his authority. Alas! successfully.

A stirring episode in St. Patrick's missionary career took place at Tara, A.D. 433, before Laoghire, supreme monarch of Ireland. Parliament was then assembled for the celebration of the chief pagan festival. St. Patrick was determined to attack idolatry in its stronghold. In anticipation of the imminent peril in which he was placed, he composed his well-known hymn,

called in Irish "Luireach Phadraig," which thus ends:—

"Christ be with me; Christ before me; Christ after me; Christ in me; Christ under me; Christ over me; Christ at my right side; Christ at my left; Christ be in the heart of each person I speak to; Christ in the mouth of each person that speaks to me; Christ in each eye which sees me; Christ in each ear which hears me at Tara to-day. I invoke the Trinity. Salvation is the Lord's; salvation is Christ's."

The Gospel triumphed. The king himself was converted, and great multitudes of his subjects soon followed his example.

After preaching the Gospel in Meath, he next visited Connaught and afterwards Munster.

As Christians already existed in Munster he did not feel the same urgent necessity in hastening to this part, and so left it for a later date.

At Cashel of the Kings, he converted Ængus, prince of the country, who co-operated with St. Patrick in settling the state of the Church in his kingdom.

"From Munster, after ending his labors there, St. Patrick went to the Abbey of Saul, in Down; here, in the place where success first crowned his efforts, he brought them to a close." The Saint's death took place on Wednesday, March 17th, A.D. 465. The anniversary of which, from time immemorial, has in consequence been kept in his honor.

A few words now as to the truths which St. Patrick loved and taught:

(1.) His text book was the Holy Bible. This alone was his rule of faith, and the source of all his instruction to the people. Joceline, an early Roman Catholic writer, says of St. Patrick

"He used to read the Bible to the people, and explain it to them for days and nights together." And this same blessed book continued the only rule of faith of the early Irish Church. The testimony of the Venerable Bede, Book iii. c. 4, establishes this fact. He says "They learned only those things contained in the writings of the Prophets, the Evangelists, and the Apostles."

St. Patrick and the early Irish Church, in this respect, only followed in the footsteps of the holy Apostles, and delivered God's message of a full and free salvation through Jesus Christ alone, as revealed in the Bible, which the holy men of God spoke, "inspired by the Holy Ghost" (2 Peter i. 21.), and which was "written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name" (St. John xx. 30;) and for proficiency in which St. Paul commended his son Timothy: "Because from thy infancy thou hast known the holy scriptures which can instruct thee to salvation by the faith which is in Christ Jesus" (2 Tim. iii. 15.)

The preaching of St. Patrick was after the model of St. Paul. "He preached unto them Jesus" (Acts xvii. 18).—(See St Patrick's Hymn quoted above). "Christ crucified" was the burden of his message, before which the pagan temples were thrown down, and the religion of Jesus Christ established in the place of idolatry.

The supremacy of God's word was a cherished article of St. Patrick's faith. Christ only a perfect and all-sufficient Saviour of the Gospel he delivered.

Which is the old Church? That which now possesses these characteristics. This is the old Church of St. Patrick, and none other can rightly

claim to be the true Church whilst these distinguishing marks are absent.

(2). St. Patrick knew nothing of the modern doctrines since added to, and substituted for, the beliefs of antiquity by the authority of the Church of Rome.

He did not believe in the infallibility of the Pope. The old Church knew nothing of it. It is within the recollection of every adult when this was made an article of faith, July, 1870.

(3). St. Patrick did not believe in the Immaculate Conception of the blessed Virgin Mary.

This is also a very modern article of faith in the Church of Rome. It dates back only thirty-two years, A.D. 1854.

The fact is, in all St. Patrick's writings there is not a single mention of the Blessed Virgin. In this he is not singular—the same silence is maintained with regard to her by St. Paul and St. Peter in their many epistles. How these holy saints would be surprised and pained were they to revisit this earth just now, and see how sadly the Church of Rome has departed from the old faith, actually substituting the Blessed Virgin for the Saviour himself.

Imagine St. Patrick's astonishment to read over a chapel in Dublin, "Maria peccatorum refugium"—"Mary, the refuge of sinners."

(4). St. Patrick never once mentioned Purgatory; nor do we find any allusions to such a place in the Bible or in the old Creeds. This, too, is a modern addition to the old faith of Christ, and was decreed as an article of faith by the Council of Florence, A.D. 1439.

We read (1 John i. 7), "The blood of Jesus Christ cleanseth us from all sin." Why the necessity for Purgatory?

(5). St. Patrick did not think the celibacy of the clergy essential.

Rather strange if he did. When he himself, in his confession, informs us "his father was a deacon, and his grandfather a priest." He knew the Scriptures too well to believe celibacy essential in the clergy. St. Peter was a married man, and St. Paul says (1 Tim. iii. 2), "It behoveth, therefore, a bishop to be blameless, the husband of one wife." Hence one of the canons of his synod, in which a penalty is enacted against the wife of any clergyman who should go out of doors without having her head veiled.

This, too, is a modern addition to the faith, and was decreed by the Council of Lateran, A. D., 1139.

(6). St. Patrick did not believe in the intercession of the Saints nor in the Mass sacrifice, nor in Communion in one kind, nor in any of the doctrines peculiar to the modern Church of Rome.

The old Church, "built upon the foundation of the Apostles and Prophets, Christ himself being the chief corner-stone," is the true Church.

The Church of Ireland is, "in doctrine and discipline, as well as in lineage, the representative of Ireland's Ancient Church" (Archbishop Plunket).

The Church of Rome is a foreign Church, and a modern one.

The Creed of Pope Pius the IV., was drawn up eleven hundred years after St. Patrick. He knew nothing of its peculiar doctrines.

How, then, can Irishmen become true followers of St. Patrick? Let them, as St. Patrick did, trust alone in Jesus Christ for salvation, reject all modern additions to the pure faith of the Gospel, and follow the teaching of the Holy Scriptures, "which can instruct to salvation by the faith which is in Christ Jesus" (2 Tim. iii. 15). A

fundamental truth held by the old Church is thus expressed by St. Peter: "Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved" (Acts iv. 12.)

O Erin, shall it ere be mine,
To see God's truth upon thee shine;
To raise my aged head, and see
Thy hills, thy dales, and valleys free?
J. M'C.

The Marriage of Priests Valid.

(Paris despatch to the London *Daily News*.)

The Court of Appeal of Amiens has, so far as its jurisdiction goes, decided the question of the validity of the marriage of Catholic priests. In its opinion being in holy orders does not disable a priest from contracting matrimonial obligations. The Public Minister summed up in this sense also. Unfortunately the judgment of the highest tribunal at Amiens is at variance with a famous one of the Court of Cassation. The appellant then was Mme. Rouvier, at that time wife of the Abbe Constant, who had tried before the Court of Appeal of Paris to get her marriage set aside. She had married him in 1848. The judges who first heard her suit rejected it on the ground that the code does not place members of the secular or other clergy under any disability. To this the Court of Cassation agreed, but it held the Roman canon law being accepted by the French Government in all that concerned the discipline of priests the Abbe Constant could not legally get married. However, as that decision was given under the empire and during a time of clerical reaction, a pretext may be found for escaping from the effects of this judgment should the Amiens affair be brought before the Court of Cassation.

FATHER MARTIN.**An Irish Story Full of the Gospel.**

CHAPTER I.

It was already two days since Father Martin had received the last rites of the Church, but in that time he had made a wonderful rally; and he now lay, without pain or oppression, pillowed up on his bed.

The little room was a picture of tidiness, and old Bridget, the priest's house-keeper, having dusted and arranged everything else to her satisfaction, was now engaged in drawing up, in formidable array, the innumerable physic bottles that had taken possession of the table by the patient's bed side.

Father Martin's eye had a troubled expression. It seemed to follow the old woman's movements abstractedly, or sometimes rested on a bold mountain visible through his window, on which an evening sun was pouring its full splendor.

"Is the pain coming back?" asked the old woman, anxiously.

"No pain of body, thank God," said he, "but yet——"

"And is it unasy in yer mind ye are? Ah! sure, you're not going to die at all this time. And besides, if ye was, isn't the gates of glory open for you? Don't I know ye from yer cradle? and I'd like to know what ye ever done that was bad. Sure isn't the three Parishes prayin' for ye? And what is it that laid ye up on that bed, but the dint of good works, slavin' yerself late and airy afther the sick and the helpless? And if you're unasy, what chance will the likes of us have? Sure, isn't it at the tail of yer

vestments we'll all be goin' up to glory?"

Father Martin's face grew still more gloomy. "Tis strange," said he, thinking aloud, in answer to his old nurse's rhapsodies; "I have been indeed a faithful son of the Church, I have not lived for myself, I think I have kept the commandments. I never missed my duties. All these things should be my comfort now but they seem to vanish from under my feet. I ought to be an example to these poor people now. Is it weakness of mind? or is God really so far away as he seems? I shall soon pass from sight, as that mountain will pass into darkness. Ought not God's face to lighten on me now, as that mountain glows in the setting sun?"

The old woman looked out of the window with a puzzled air.

"Bad manners to it for a mountain," said she; "sure, if its throublin' ye, we'll soon put it out of that;" and she was about to draw the curtain.

"No, no, Bridget," said the priest, "leave me the light. I feel as if I could read a little. Go and bring my 'Thomas a Kempis,' from the book-shelf down-stairs—'tis a black book with a cross on the back of it."

The old woman soon returned with the book. Father Martin took it up and opened it. "This is not 'Thomas a Kempis,'" said he; but as he turned over the pages abstractedly, a passage seemed to catch his attention. It was as follows:—"In this is the charity of God perfected with us, that we may have confidence in the day of judgement: because as he is, we also are in this world."

He turned over the leaves till he reached the first page. The book was entitled:

THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,

TRANSLATED OUT OF THE
'LATIN VULGATE';
DILIGENTLY COMPARED WITH
THE ORIGINAL GREEK,
AND FIRST PUBLISHED BY THE
ENGLISH COLLEGE OF RHEIMS
ANNO 1582:
NEWLY REVISED AND CORRECTED AC-
CORDING TO THE CLEMENTINE EDITION
OF THE SCRIPTURES.
STEREOTYPE EDITION.

Lex Domini immaculata convertens animas: Testi-
monium Domini fidele sapientiam præstans parvulis.
—PSALM XVIII. 8

DUBLIN:
PRINTED BY RICHARD COYNE.

4, CAPEL STREET,
*Printer and Bookseller to the Royal College
of Saint Patrick, Maynooth;*
AND
*Publisher to the Roman Catholic Bishops
of Ireland.*

On the reverse of the title page was a recommendation from Dr. Troy, Archbishop of Dublin, and an extract of a rescript of his Holiness Pius VII., directing the faithful to the study of the Holy Scriptures.

Father Martin turned again thoughtfully to the passage which he had read. "Confidence in the day of Judgement!" said he; "yes, if I were the Pope, or a saint, perhaps!" His eye again glanced down the pages, and became fixed by the following words:—"These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God."

"Know that you have eternal life!" —"Confidence in the day of judgment!" he repeated aloud.

Old Bridget shook her head.

"Ah, come," she said, "never mind about the day o' judgment now. Sure, ye're not going there at all. You're doin' finely, and if ye only keep yer mind aisy, we'll have you sayin' Mass again in a fortnight."

"Bridget," said the priest, "sit down there."

The old woman took her seat on a chair at the foot of the bed, smoothed down her apron, and folded her hands on her lap.

"Bridget," said Father Martin, "It doesn't signify whether it is in a few days or a few years; but this much is certain, that, sooner or later, every man, woman, and child in this world will have to stand out before the throne of God in that judgment day. And the big Book will be opened, with everything they ever did, or said, or thought, written down in it."

"Why then, there's no doubt," said she, "but 'twill be bad times for some o' 'em. But why should that trouble the likes of you? If it was Tim Riley, now, that was published before the flock afther Mass last Sunday for batin' his mother comin' home from the fair. And more betoken—it was not the first time with him either."

"Bridget," said the priest, solemnly, "let us think of ourselves. Your life has not been a short one. How will you bear to have everything you ever did, or said, or thought, read out there before angels and men and devils—and more than all, with him that is sitting on the Throne looking through and through you, as I look through that glass of water?"

The old woman nodded her head up and down slowly and sadly.

"Look," he continued "how Knockrour Mountain is rippled with light and shade. 'Twas as smooth as velvet this morning, when the sky was cloudy. Now the sun flings a shadow from every stone and tussock. So will the light of that Throne reveal all our lives thick with the shadow of our sins. Already it has begun to shine on my life. A month ago I believed it was a clean page, but now I see nothing but blots; and yet I am not worse than others. Who—who can have '*confidence in the day of judgment*'?"

"Who indeed, if not yourself, that never harmed a living crathur since you were born?"

"Well, indeed, I never killed or robbed anybody, or bore false witness—nor for the matter of that, do I think I ever wronged any one willingly. But then, is that enough? If a sinner is only able to say that much, will it give him '*confidence in the day of judgment*'?"

"Well, sure then, isn't there your duty to God? What else used you be doin' only sayin' Mass, confessin', christenin', marryin', and preparin' the parish?"

"'Tis so; but I think the greatest sinner in Ireland could do the same; aye, or even a man made by machinery, that you could wind up of a Sunday morning and let him go on by himself through the week. How often I remember to be reading my breviary with my mind away, thinking what a fine fresh breeze there was upon the river if I had the rod out, or, may be, pricing the cattle that would be going by me to the fair."

"Faith then, I believe that's the most that could be brought agin you."

"Bridget," said the priest, "I fear no man's judgment on earth. My conscience would give me boldness in any *human court*. But the same conscience overwhelms me when I think of *the Throne of God*. And there's another thing that puzzles me," he continued, thinking aloud rather than addressing the old woman; "why are we told by the commandments not to do such wicked things? We must be very bad in God's sight to need such orders. I suppose the angels are not told to take care and not to be cursing, or thieving, or murdering, or slandering one another. God must find our hearts very bad, if he sees us to be in such danger of doing the like. If a man was minding a flock of sheep or lambs, sure he wouldn't be afraid of their tearing or destroying each other, or anybody else, the innocent beasts. But if it was a flock of tigers he had under him, there would be need enough of commandments."

"Oh then, them's the commandments that'd be broken," interrupted Bridget, quite interested in the simile; "leastways if they got any way near the sheep. The same caretaker would have a hard time of it sthrivin' to make them take to the honest clover like the dacent crathurs alongside of 'em."

"That's just the history of the world then, Biddy. The commandments have not kept men from following their taste for blood; and what's more strange, it's within what they call Christendom that you'll find the most of it. See how nations that call themselves Christians have been slaughtering each other; and its worse they are getting instead of better, for the last wars are the bloodiest of all. There's no commandment that would cure a tiger of drinking blood, and I am afraid there's no command-

ment that could make men live like angels. The nature of both of them would have to be changed."

"Oh, if the nature of them was changed, sure there would be no need of any commandments at all; for they would be inclined to behave themselves without anybody telling them."

"May be so," said the priest, reflectively, "and I am sure that's the way it is in heaven. But then, the change must take place down here; for it isn't up there you'd be making your soul. But may be I shall find more about it in the book. Go to your supper now, Biddy, and rest yourself. I am doing very well. But leave the window open, the fresh air is like God's truth, the purer you get either of them the better for soul or body."

CHAPTER II.

Dr. Morrison was coming downstairs from Father Martin's room, and old Bridget opened the kitchen door, and stood holding up the lamp over her head.

"Take care of that elbow in the banisters," she cried. "Father Bar said 'twas near knockin' a corner off of him the other night, as he was comin' down in the dark."

"My corners are all worn off long ago, rowlin' about about the world, Mrs. Delany," said the Doctor pleasantly, as he followed her into the little kitchen."

"And how do you find his reverence the night?" asked she.

"Oh, doing finely; if we can only keep him quiet now."

"Oh then that'll be the job, I'm afraid. Sure, he wanted to be off to-day to old Jack Morgan, when he heard that he was given over with the fever."

The Doctor shook his head gravely.

"That kind of work won't do," said he. Do you see that kettle, Mrs. Delany? 'Tis just the same as if there was a weakness round the spout of it. By taking care never to strike it, nor to strain it, it might last out as long as the kettle itself; but let it get a sudden knock, and, splash! away goes all the water into the fire. That's the way with his heart, Mrs. Delany; so you must keep him quiet."

The kettle began to boil over just at this moment. Bridget started. Then she took it off the fire and laid it on the hob, with as much circumspection as if it had been made of china.

"Leastways, we'll do our best," said she, "barring accidents."

"There's no such thing as accidents," said the Doctor, firmly. "They're all blunders. Whatever a man makes up his mind to do, he can do. And if he is determined to keep out of mischief, he need not fall into it. I am no fatalist, Mrs. Delany."

"I don't rightly know what that is; but when any one's time is come, and 'tis the will of God," and the old woman curtsied reverently, "sure there's no help for it."

"There's every help for it," said the Doctor, "because God helps the man who helps himself." "But I have got old Morgan to visit on my way home; so I must go and get my horse. Good night, Mrs. Delany."

"Good night, and safe home, Doctor."

(To be Continued.)

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THE MORAL THEOLOGY OF THE JESUITS.

Translated for THE CONVERTED CATHOLIC from the Latin Text of Father
J. P. Gury, of the Society of Jesus, Professor of Moral Theology
in the Roman College.

TREATISE ON VIRTUES.

Virtue is the practice of acting honestly, that is to say rightly.

The virtues are distinguished thus: they are natural or supernatural, according as they are required and preserved by natural powers, or by the assistance of divine grace

They are innate or acquired, according as they are given by God or acquired by repeated action; theological or moral, according as they have relation to God, or have the goodness of an action for their immediate object. There are four cardinal moral virtues—prudence, justice, fortitude, temperance. But we are to speak now more particularly of the theological virtues, faith, hope and charity.

CHAPTER I.

ON FAITH.

Faith in general is confidence in the authority of a spoken word. As relating to our subject, and inasmuch as it is a virtue, it is a supernatural disposition inclining the understanding to assent firmly to the truths revealed by God and proposed by the Church, on the authority of a divine revelation.

CHAPTER II.

ON HOPE.

Hope is a supernatural virtue by which we confidently expect from the promise of God future happiness and the means of attaining it.

CHAPTER III.

ON CHARITY.

Charity is the virtue by which we love God as the sovereign good for his own sake, and our neighbor as ourselves for the sake of God.

PART II.

ON LOVE OF OUR NEIGHBOR.

Q. Is it contrary to charity to desire a temporal evil to one neighbor, or to rejoice in it, for a good end?

A 1. No, if the due order of charity be preserved—that is, if it is done for greater good or a less evil. It is therefore lawful; (1) for the spiritual good of his neighbor; (2) for the general good, spiritual or temporal; (3) for the good of a large number and of greater importance, as that of a family or of the community.

A 2. Yes, when the due order of charity is violated. Hence a wife should not desire the death of her husband because he ill-treats her.

We should on principle give to our enemies the same tokens of affection as to others of the same condition; to refuse to do this would be an act of revenge and a manifestation of hatred, which is contrary to charity.

Q. Is it lawful to desire and even demand the public punishment of an enemy?

A. Yes, in principle, if every feeling of revenge has been discarded; but the practice is dangerous.

Q. Ought the offender to ask forgiveness from the one offended?

A. Yes, as a principle, if there be no other way of reconciliation, except in cases where the offender be superior in rank to the one offended, or where it would be prudent for the latter to pardon the offense.

Penitents who accuse themselves of hatred should not be too readily considered guilty of mortal sin, because they too often confound hatred, properly so called, with hatred of the faults and infirmities, or perhaps they experience only a natural and unconquerable aversion. However, care must be taken that hatred of the disposition or character does not extend to the person.

FRATERNAL CORRECTION

Is the admonition by which in the exercise of charity we endeavor to reclaim another from sin.

Q. Does the precept of fraternal correction bind under pain of mortal sin?

A. Yes, in principle.

Q. What order should be observed in fraternal correction?

A. 1. Reprove privately. 2. Before witnesses if the first admonition does not suffice. 3. Report the matter to the superior. Sometimes this order can and ought to be changed.

In religious communities, in colleges, in seminaries, &c., it is often more suitable that the correction be made by way of denunciation to the superior directly or indirectly. The comrades and classmates who do not consent to make this denunciation cannot receive absolution, when the matter involves a serious loss to the community.

[Marotte says: "When the sin of a neighbor is secret he ought to be privately warned; should he persist in his course he must be reprov'd in presence of one or two prudent persons; if he perseveres in his evil course the superior must be notified. But it is sometimes necessary to break this order and denounce the culprit immediately to the superior." This theory of spying among comrades is the rule in the houses of the Jesuits—and forcibly contributes to the abasement of character.]

VICES OPPOSED TO LOVE TO OUR NEIGHBOR.

The principal are : hatred, envy, quarrels, scandal, and co-operation in the sins of others.

ON SCANDAL.

Scandal is an improper word or act which occasions the spiritual ruin of another.

Q. Is it lawful to advise a person to commit a less evil who is determined to commit a greater.

A. Yes, most probably.

Q. Should an occasion of sin be allowed in order to correct a culprit?

A. Yes, because to allow it is not to participate in it.

Q. Is it lawful for a good motive to cause an occasion of sin?

Theologians differ. *A.* Most probably the affirmative.

Q. How are our relations with the Jews to be considered?

A. To protect the dignity of the Christian religion, as well as to shun the evil of perversion, it has been decreed by the Church : (1) Christians should not dwell with the Jews ; (2) they should not assist at their festivals ; (3) they should not have the same masters ; (4) they should not partake of their unleavened bread ; (5) that the Christian midwives should not nurse the Jewish children.

ON BAD BOOKS.

Of all kinds of scandal there is none more abominable than that which results from impious and obscene books. It is an invention of the devil, the most efficacious of all in hurling multitudes of souls into the gulf of hell. It is a frightful plague which spreads into all places, and in all times, and makes innumerable victims. Let the ministers of God, the preachers, the confessors redouble their efforts, and sacrifice themselves in opposing this torrent of iniquity and in snatching from the infernal regions imperilled souls. Therefore it is not lawful to print, publish, or read books which are opposed to Christian belief and morals.

Q. Ought servants to deliver these books to their masters?

A. No, unless a serious inconvenience be the result. That follows from the principles which we have given. It is a great inconvenience if they have reason to fear quarrels, curses, and similar things from their master. A trifling disagreement or the fear of losing his friendship would not ordinarily be a sufficient reason.

CO-OPERATION.

It is (1) mediate or immediate ; (2) proximate or remote ; (3) positive or negative ; (4) formal or material. Co-operation may also be direct or indirect, physical or moral.

Q. Is it lawful for a servant to admit a courtesan to his master's house?

A. Theologians differ. St. Liguori decided in the affirmative, as there

were other persons who could open the door. In the cities it is lawful to let a house to courtesans if other tenants cannot be found or if the former can easily obtain other houses.

Q. Should a servant get his master's horse ready when he goes to commit a sin, and should he accompany him?

A. He is not forbidden to get the horse ready, because he no more co-operated in his master's sin than in opening the door to the courtesan. But he should not accompany his master unless for serious reasons, or unless he is uncertain as to the former's evil design.

Q. Is it lawful for a servant to deliver love-letters to his master's paramour?

A. Not unless he has some weighty reason.

Q. Is it lawful for a servant to carry gifts to a courtesan?

A. No, unless he has some very important reason.

CASES OF CONSCIENCE ON VIRTUES.

CASE VII.

RELATIONS WITH HERETICS.

Leocadie, a nun attached to a hospital which receives sick Catholics and Protestants is entreated by Quirinius, a Protestant, who is mortally ill, to go in search of a minister of his sect, who would give him the consolations of his religion. But Leocadie does not know what she ought to do.

Q. Ought Leocadie to go for a Protestant minister?

A. No, the reason is evident; to have communication with heretics in a religious matter may properly be called co-operation. It is that which resulted in the following response from the Holy Congregation of the Inquisition, March 15, 1848.

"Most Holy Father, D. N. most humbly states to your Holiness that in the village of M., there is a hospital of which he is the director and almoner, where the patients are attended by the nuns.

In this hospital patients are received who are strangers to the Catholic religion, who desire to receive from a heretical minister the consolations of their religion.

We desire to know if it be lawful for the nuns to go in search of these ministers of a false religion. We desire also to know if when a heretic is treated in an institution exclusively Catholic, is it lawful for him to appeal to a heretical minister?

March 15, 1848.

At the general Congregation of the Holy Roman and Universal Inquisition assembled in council at Sainte-Marie, in presence of the reverend and eminent S. R. E.—Cardinals specially delegated by the Holy Apostolic See to oppose heresy in all the Christian Republic, after having heard the reading of the petition indicated here below, together with the decision of the consulted Doctors of Divinity, these same eminent and reverend gentlemen say: "In regard to the matter which has been exposed, the thing is not lawful;" and they ordered that a passive attitude be observed.

ANGELUS AGENTEE,

Secretary of the Holy Roman and Universal Inquisition.

CASE XII.

CHARITY TOWARD OUR NEIGHBOR, MATERNAL AND CONJUGAL LOVE.

Calpurnie, the mother of a numerous family, desires the death of a new-born infant, and of another of five years, a deaf mute, and of a third of nine years, lame in both feet, that they might enjoy a happier life in heaven. She also desires the deaths of her marriageable daughters, whom, on account of her poverty and deformity, she cannot marry, so that she may not be exposed to sin. Also the death of her husband, a sick, decrepit, old man, constantly complaining. Another time, when in a fit of anger, she devotes her children to the devil, and when in a pious mood to God, and desires their death.

But it happens she falls suddenly ill and her husband, Calpurnius, hastens to a neighboring monastery, and requests prayers for his wife's death.

Q. 1. Has Calpurnie sinned in these different cases and how?

Q. 2. What is to be said of her husband?

A. 1. Calpurnie has not sinned in her first wishes, in regard to her three sons and her daughter, because she is not influenced by an improper motive, and she desires a better condition for her children—she has not sinned against charity or against piety.

She has sinned grievously against charity and piety in desiring the death of her husband, although old and infirm, because she desires his death for a perverse motive; that is to say, through weariness, impatience and hatred against her husband. *A.* (3). She has sinned grievously in devoting her children to the devil unless if she did it through anger, or by carelessness, or again, as often happens, in making these serious imprecations. Meanwhile, as these imprecations coming in a moment of anger are heard by the children, it is difficult to avoid a grave scandal. But she does not sin in wishing God would receive all her family into heaven provided that in so doing she has been influenced by faith and piety.

A. 2. The husband has grievously sinned against charity and piety as is evident.

CASE XXIII.

ON DANCES.

Lucille, foreseeing that she should shortly be obliged to dance at her sister's wedding, also at the private balls given by her relations and friends, and by her father's command at a public ball, applied to her confessor to know if she should obey.

Q. What answer should he have given Lucille?

He should have praised Lucille whose Christian conscience was timorous and prudent, and who foreseeing the evil, comes to demand advice. I advise that good daughter to seek some way of avoiding the dances, but I do not put her under an obligation. If she cannot escape them, I recommend her while dancing to reflect upon death and the divine justice.

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